

Refutation
The SOUL the BODY

AT THE ²⁵¹¹

Last-Day,

Proved from

H O L Y - W R I T :

de Wright
REFUTING

The Common Receiv'd OPINION, That
We shall be Judged in our *Corruptible Bodies.*

W H E R E I N

Dr. Coward's and Mr. Asgill's

ABSURD OPINIONS,

Are in some Measure Weigh'd.

With an OBSERVATION on

Mr. R E H E A R S E R.

2 Cor. iii. 18.

*But we all with Open Face, beholding as in a Glass
the Glory of the Lord, are Changed into the
same Image, from Glory to Glory, Even as by
the Spirit of the Lord.*

Printed, and Sold by the Booksellers of London and
Westminster. 1707. Price Six-Pence.

THE 20th of the 18th

of the 18th

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T H E P R E F A C E.

W H E N I shall say I begin this Piece with Indifferency, I accuse my self, for the Subject I take to be rather too Serious for the present Age, than any thing Lukewarm in it. If the following Notions, tho' produced from *Holy Writings*, may not be receiv'd with the same Clearness and Candour I wrote it, there I must remain Indifferent, for 'twill not Surprize me, the Vein of the present Time is such. And Men, to Post-pone their own Knowledge, and Sneak into the present Witty, Vicious Humour will say, the Stile is *Rugged*, and the Subject *Old*. I should my self, were I about 3 Bottles deep; and wish for something more Comick, because I observe the very Stage is Tir'd for want of Bombast to Tickle the Loose Caprice of the Audience. Nothing is more usual than to give very insignificant Turns to the most *Valuable Truths*; and as some are very Ripe at it, so others may give some Answer, or raise Quæries to what is Propos'd. If they do, I shall have my End; For whoever may be wise enough in their own Conceit to appear Better than the Children of Light. The Men of this Generation are such, that making a bare Show of some Matter or other is Employing a Printer, and Worrying of Booksellers. I shall avoid Dispute; but if I can Edify by the Calm Advice of
wiser

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wiser Men; such Admonitions, I confess, will Comfort me, and produce two good Effects, viz. Reform a Freedom I have in Opinion, which is the Least of all the Sons of Men: Yet a Little, and after that (as most Obstinates do) I shall take Pains to Back the Assertion (till I am well Undeceiv'd) by Instances of the same Nature, with Reverence and Caution to the Substance, tho' the Shadow might be more Florid and Lofty, and all that, *As the Saying is.*

Now should I seem to Insinuate a Sort of Affection for the Souls of other Men, and give it for a Reason, that out of a Tender to them, is the Occasion of my Writing. I shall not be believed; I can't but wish indeed I had a better Capacity, and then I should promise my self a Party; but as I never was Self-Interested, so I shall be content with my Fate as well in this, as in other Parts of my Action in Life. I can mention nothing with greater Regret, than the Unhappiness of the *English* Constitution in One thing, and one only, that we have no Retirement like a Monastical Order, for such who have Satiated themselves with the Vanity of this World.

So that as I say, since there is no Retirement at Home, God's Cause only, and no Simister End, did, or does Invite me to Write. Perhaps it will be said, such a One as I, who has been so very Careless of my own Soul and Time, is very unfit to Direct others. I say so too. But the *Church of England* has but few Missionaries, and where Religion could be Improved, and the Conversion of Souls Managed, it were a Work Worthy our Care — This is but a Touchstone for the first Part of a Work begun; the Divinity is only

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only what is Taken out of Scripture, so that the Glory of such Texts must be Ascribed to Him, who is to Receive Worship and Power for Ever, the *Holy Ghost*, the One God. The other Part will betray too Much the Insufficiency of the Author. I have Touched upon the Resurrection of the Flesh, which I find in *Job* and no where Else, I believe it Apologizes for it self, For one would think in *Chap. 14. v. 21.* He was Running mightily from his Resolution when he says: *His Sons come to Honour, and he Knoweth it not, and yet they are Brought low, but he perceiveth it not of them.* This he was well Reprov'd for by *Eliphaz the Temanite*, and to prove the good Effect when we come down to *Chap. 19. Ver. 2.* *How long (says he) will ye vex my Soul, and break me in pieces with Words;* then we may say with the *Psalmist*, *It was good for him that he was Afflicted:* that is, the Sense is applicable to all men one time or other of our Lives, and we find it so. And in *ver. 4.* He says, as I may say with him. *And be it indeed that I have erred, mine Error remaineth with my self.* Then trace him down to *v. 26.* and there you find all that can be said for the Resurrection of us in the Corruptible Flesh.

And tho' after my skin, Worms destroy this Body, yet
in my Flesh shall I see God.

Yet in my *Flesh*, that is yet in my Substance, in the *second Adam*, when the *Quickning Spirit* is translated to the Body of what may then be call'd in that Sense *Flesh*, then, and so shall we see God. Now considering that in the right Order of Scripture, the Book of *Job* might rank with *Exodus*; the Notion of the *Resurrection* at that time of day had but

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but a *Novel* Effect on the Minds of Men. This corruptible Body of Atoms, which must return to its *Primitive Matter*; and that *Changed Body* which returns by its *Quickning* to the Form of God that gave it, must be different, and there is the Translation after Death: Not from this Life to Life Everlasting, with our *Habilements and Irish Forfeitures about us*. We have have said from Scripture enough, if not to answer Mr. *Asgill* Paragraph by Paragraph, to set aside his *Vain Impiety*; and it is sufficient to Consult Scripture only, to find enough to Confute Dr. *Coward*; for I take it in this Sense, that a Man that should compare any part of his Work, were equally Guilty with him in the first Design as Assistant to him. For it is not only Dangerous, but the General Inquisition of the World would Condemn a Man, as bad as they did *Creech* for Translating of *Lucretius*; Therefore, if we prove the Fact proposed, and Demonstrate that neither *Asgill* or *Coward* are to be minded, we return to our own *Articles of Faith*, and that's enough for us. The Body of Spirit I mention, without penetrating too far into the Mystery, can be hardly otherwise conceiv'd in our Humane Nature. But in several places of the Scripture, we find that the *Second Man* may see God and Live, tho' the *First* cannot, the Body and Soul being separated. If it were no more than that it Argues plainly, the Body is no longer the Soul, but the Soul must assume its former shape, and so become the Body. And tho' the Body in this Flesh contains the *Soul pro Tempore*, yet the Soul must answer for the Things done in the Body, and that is its Hardship. Again, I shall quote Scripture no oftner than I can help it; but in *Job 21. v. 4. As for me,*

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me, is my Complaint to Man? And if it were so, *Why* should my Spirit be troubled? And v. 19. God layeth up his Iniquity for his Children. He rewardeth him, and he shall know it. This I take to be a Description of God's Scourge, and Man's Glorification. For the Trumpet shall sound, and the Dead shall be Raised Incorruptible, and we shall be changed. From whence we may infer, were we to Rise in our Corruptible Bodies, we should not be Changed; but as Incorruptible we shall. And what enlivensthe Thought to Pleasure, is, the Assurance of Living to Eternity. Nothing but the black melancholy Soul, which we call a Loaded Conscience, is, or can be Concern'd at this, and that we are, as some would pretend, Predestinated to be Damn'd, is arraigning God of Injustice, and laying things to his Charge he never knew. Those Faults that we wilfully run into; his suffering them, argues no more than his Patience and Forbearance: So that nothing but his Perfection being amplified in his own Son and the Holy Spirit, is, or was Pre-ordained. I have exceeded much the Bounds of a Preface, and introduced more of the Argument of the Book than intended; but the Joyful Tidings of a Resurrection can't be too often told; and the Immortality of the Age can't be wiser Restrain'd than to Explain some things by way of Similitude. The Generous few of my Fraternity must give a God-Speed in their Inclination, if they concur with the Simple Honesty of my Desire. What remains is, to say something for my Freedom in things Sacred, and why I meddle with them; the first I hope, is the Will of God; and as to the second, what I have omitted, the Learned Clergy may Explain.

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Explain. The way of the World is Extream, and how to Hit that, or come down nearer to the Common Method of Acceptation, was past my skill: Therefore I must wind up the Whole in this; if there were any thing Praise-Worthy here, 'twould Hinder me (if I knew it) from subscribing my self, or being known; tho' I am

Your Faithful

Humble Servant,

Le Wright.

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Refuting

*The Common Receiv'd Opinion, That we
shall be judg'd in our Corruptible Bodies.*

Note, *We do not pretend to Examine or Compare,
with either Mr. Asgill or Dr. Coward ;
But if we set aside the Belief of being
Translated in this Corruptible Body, we sup-
pose that to be Satisfactory.*

H *Eathens* having had the Advantage
to Exceed *Christianity* in the Gene-
ral: Till the Gentleman-like *Chri-
stian* in Generosity, exceeded the
Heathen (in Morality) There was,
B as

as appears in History, very little Difference in Reverse for a Considerable Time, the Morality of the *Heathen* being the Ablest and Readiest Assistant to Introduce *Christianity* in the Major Part of Mankind; and it is a Question, though the *Primitive Christians* (I am sorry to say) exceeded us in *Faith, Charity, Hope, and Good-Works*; yet in every Example the Morality of the Men, and the Sincerity of their Knowledge, seem'd to Usher in *Christianity*. And to this Day in the Schools and Classes, Pulpits and Oratories, they are (whether we will or no) quoted on that Account, and are Comparison worthy with us; were we but so with them. It is no News to tell the World, that we are such Vile Detractors and Slanders of one another, that *there* we exceed their Morals, even to a Fault. It is not enough for us to know and Descant upon our *Neighbour's* Debauch, or any other Unhappiness, laying our Hands upon our Breasts, and being Thankful to God we are not such a One as he—— But we are arrived to the Impious Perfection of Allowing them to go on without shewing them their Errors, or indeed having a Tender for them in the Bowels of Compassionate *Christianity*, equal to many Noble *Heathens*, who stand on Record for Peculiar Graces of that Nature. And tho' it could not be call'd *Christianity* then; Since the Thing is the same in Effect, 'tis certain it Exceeds the Practice of the Present. Such Causes, Dear *Artasia*, is the Occasion of my writing for, and to you. 'Tis too little for me to pretend to *Christianity*, and at the same time allow you to go on in your Vile Method of Argumentation. Forgive a Friend, if I am more than Earnest in a Case, where I am to appear less than

than my self, if I do not Confute your Absurdity of Opinion. You are no *Asgilite*; you are no *Coward*; You are more than I could wish you in Petty-Things tending to Gallantry; you are Covetous to a Fault, and yet expend the better part of your Time in every thing—but in quest of the *Scriptures*. Believe me, 'tis a wholesome Employ; but then it is Obvious—and Copious enough to make ye Wise unto the Salvation I am now going to Describe. Before we introduce our intended Preamble, let us, for the Benefit of Others, as well as Our selves, mention (without Blushing) the Occasion of this Discourse:

As we were Sitting the other Day, you know Mr. ——— and the Doctor were pretty Warmly Engag'd about a Trifle, as they made it out, the one Poorly and Atheistically, and the other, in my Opinion, wide of the Mark——For, let the *Thief* on the *Cross* be admitted into *Paradise* as you will; I must Resume the Argument, and tell you, and all the World my humble Opinion and Assurance, is, That it was his *Soul*, and not his *Body*: For to deny the Consequence, is affronting the *Gospel*; and to say that his *Body* which was *There*, and his *Bones* which were not only Broken, but remain'd there until the next Day; That, *That* Corruptible Body should be in two Places Transubstantiated at one time, is Abusing the *Gospel*, and perverting the *Sense*, therefore, as I said before, we must open the *Invention* of the *Argument*, or close with Mr. ———'s Opinion.

For instance: In the Gospel of St. *John*, Chap. 1. Ver. 18. you'll find these Words,

No Man hath seen God at any time,
otherwise

otherwise than in the Eye of Faith, like St. *Austin's* Vision, can we Comprehend the *Trinity*, or see *The One God*, except it be in *The Spirit*: This is what, without *Wrestling* the Text, we may say, and we need not to Expound at this time of Day, that by the *Word Spirit*, we mean the *Soul*, and that the *Soul* is the *Spirit*, and the like. But we are Clearly to Demonstrate, That the *Soul* after *Death* is *The Body*, and *The Body* not *The Soul*. To prove this,

We must enter upon the following Heads,

First, Whether in the Common Acceptation of *Seeing God* — any Man in *The Flesh*, hath seen Him or not?

Secondly, If it shall be Prov'd, That *God Himself* has Reveal'd it to Man in *Sacred Writ*; How Vain is it, and Absurd to Oppose *The Holy Spirit*?

Thirdly, and *lastly*, It will be Necessary to conclude with this, That the several *Disquiets* that arise from Unhappy *Arguments*, are Destructive to *Morality*, and the Peace of all *Christians*.

First then, as to the Common Acceptation of Sight, and how it bears with the *Sense* of *Holy Writ*, I do Aver that no man sees the *Literal Sense*; But in the *Spiritual*, he may be said to *Perceive* or *Conceive* in his *Soul*, or *Discern* God. For to shew our Imperfection in this Sort of Interview, I will Digress from my Point a little, and offer a Reason why we do not see at all, while in this Tenement of Clay.

My first Method then to Prove, that *Fleshly* we do not see, and *Spiritually* we do, is Thus: There is nothing more Notoriously or Peremptorily Imposed on *Mankind*, than the *ERROR* of *Saying* and *Protesting*, That we see;

From

From this Positive Custom are we Run beyond our *Byass*, Jostled out of the Path of *Right Reason*, and get a *Habit* of *Lying* our selves into a *Belief* of what is Properly call'd a *Deceptio Visus*: For instance; again, Is any thing a more Common Absurdity on Earth, than for a Person to say, I see ——— as he sees indeed the Light, by the *Reflex* of *Light*, when it is Light: But if there be no *Appearance* or *Glimmering* of some Spark or other in the Dark, He sees not at all: For one half of the 24 Hours, then we may be said not to see; in Plain, our Reason (if not deluded) will Convince us before we come to *Spiritual Things*: very Easily to Acknowledge we have but an Indifferent Sense of *Temporal*. How do we say that a Person sees, when Deny'd of Light? Or does a *Blind-Man*? And yet he Conceives God. But as in the Gospel of St. *John*, Chap. 11, Ver. 13. *But if a man walk in the Night he stumbleth, because there is no Light in him*; and in the foregoing Verse, more plain than this to Fix what I say, as a Solid Truth (tho' yet we believe we speak no Lye) when we say we See, Nothing is more Evident than, that without *Light* we cannot, even that which Sees Us, and we would be glad to Boast of Seeing——perceives; That, tho' we do at other times see it, we cannot then See. If I had a Mind to Trace this farther as an Argument, and follow it, without being Positive in Opinion, This could not be deny'd me; However, we'll let that fall: And he that Believes he sees, let him think so still. And now we advance to the most *Substantial Part*, *To the Proof*, of our Seeing God in the *Flesh*, as some of the *Patriarchs* did, or are said to have done: I think it must be allow'd

me,

me, that one of the *Three Angels* that *Abraham* Entertain'd in the 8th Chap. of *Genesis*; tho' they seem to bring a *Message*, yet One was *God Himself*. My Reason for this, I prove by the very Reasoning of *Abraham*, in *Verse* the 1st. of that Chapter, and so on.

And the Lord appeared unto him in the Plains of Mamre, and he sate in the Tent Door in the Heat of the Day, and he lift up his Eyes and looked (that is, the Reflex of them looked on him) and loe three Men stood by him, and when he saw them (or perceiv'd them) he ran to meet them from the Tent-door, and Bowed himself toward the Ground; and said, My Lord — Now if the word *Lord*, or *Lords*, had been an Appellation for *Angels*, he would have said my *Lords*. And again, he goes on: If now I have found Favour in thy Sight. He would hardly have said Thy Sight, if it had not been to God Himself: Again, *Ver. 13. And the Lord said unto Abraham, Why did Sarah Laugh?* And in *Ver. 23.* both in his Intercession where he Pleaded like a Primitive Mediator, down to *Ver. 30, 31.* He concludes with this in the 32. O let not the Lord be Angry, &c. And in the next *Verse*, And the Lord went his Way — So that upon the whole, as much as Mankind can see God face to face, as we believe we see — So saw he the Lord — *Moses* indeed at a Certain time was vail'd: And yet it may be said in our Common Acceptation, or Notion of the Sence of Sight, he at one time or other saw God. *Enoch* walked with God; and it's very hard, if you'll allow him to be Translated, and to walk with Him, and talk with Him, as *Abraham* did [and yet not see Him] in our Sense; tho' he were not able to Behold His Glory, only with this

this Difference then it must be; that, as *Abraham* before *Enoch*, and *David*, did in the Integrity of their Hearts, see *Him* uprightly; so that None of *These* (any more than we) did see *God*, otherwise than in the *Spirit of Faith*: by the Measure of Reason, by the Light of Nature; through all these they did Conceive him: and so by the Reflex of his *Brightness* on their Souls, the *Inward Man*, or the *Better Part* of the *Man*, the *Whole Cælestial Body* saw Him, as Ours may, and will, no doubt of it. I can stretch this, and justly farther; to say the *Saducees* Cavil was not at the *Resurrection* of the *Soul*; but at a Conceiv'd Improbability of the *Resurrection* of the *Body*. I either turn the *Prospective* wrong; and notwithstanding *Lucretius* seems to lay down a *Problem* of the *Soul's Dying*; it was for want of a right Conception of the *Immortality* of the *Soul*, and a due Sense of the *Resurrection*. Or, he seems to Incline to my *Belief*; when he is in *Raptures* and *Entbusiasms*, he never exceeds the Probability, that I can perceive:

But as *Job*, Chap. 11. Ver. 12, 13, and 14. *For vain Man would be wise; though Man be born like a wild Asses Colt.*

If thou prepare thine Heart, and stretch out thine Hands towards him.

If Iniquity be in thine Hands, put it far away, and let not Wickedness dwell in thy Tabernacle.

Such Considerations would make Men wiser than Poets commonly are; but he that Hankers after a Name, strikes usually at very Airy Flights, when he gives himself up to the poor Ambition of

What shall he do to be for ever Known?

Such

Such was *Lucretius*, and such was *Cowley*, such was *Creech*, and just such *P—s*; so that if I were to Advise you, my Friend, Read the *Scriptures* without Prejudice. As I would not have you pin your Faith on any Positive *Doctor*, of what *Sett* soever. Take the Probability of that which come nearest to *Human Reason*, and your *Implicite Faith*; this will mend your *Morals*, and fortify your sound *Christianity*.

For in this Case, I must say with *Job*, Chap. 13. Ver. 19. *Who is he that will Plead with me, for now if I hold my Tongue I shall give up the Ghost.* Then, *Artasia*, it will appear to be Intirely proper from *Holy Writings* to prove to you, That the *Viva Anima*, is the Soul and Life, and that the Life is Indisputably the Soul. So, that, as that Soul makes up one Body in Life here, and Prepares or Condemns it to Life Everlasting. The Soul being surely the Life, or without the Spirit no Life, nor Light, makes Reflex on Us; or do we any longer see in the Soul thro' the Body, than the Spirit rests in us. This being granted, it will be Necessary to Consult, and that Nicely too, that Excellent Lesson, which is taken out of the 15th Chapter of the former Epistle of St. Paul to the *Corinthians*, and is part of the Service of the Church of England for the Burial of the Dead. **NOW IS CHRIST RISEN**, &c. And if it shall be said that *Christ*, who in his Purity, even Entred Heaven in his Body; I answer, he might do so, for his was never to be prov'd a Corruptible Body; Or, had he, in my Apprehension, a Necessity to put on Incorruption; his Transfiguration expressing the rest, and Verifying plainly what I am going to Assert, and as well as possible I can, shall demonstrate

strate all that is Reasonable, for a Probability of our Rising at the *Last-Day* in our *Corruptible Bodies*, and shew the Contrary, by Proving fully, that when the *Soul* is the *Body*, the *Corruption* is gone; and then, and for the time of *Sentence*, nay even till *Condemnation*; the *Corruptible* may at the Hour of *Death* suffer: and the *Incorruptible* in no wise can; so that when this *Corruptible* has put on its *Incorruption*, and this Seeming *Mortal Soul*, has put on its *Immortality*: Then in the Fulness of Joy (are we) Anointed with the Oil of Gladness much above our Fellows. But to Hit chearfully on the *Mark*, and Argue exactly, I come now to Explain by way of *Pro* and *Con* That, that offers: For their Position of *Rising in this Body*, is Express'd in the very Words before-mentioned, viz. The *Form of Burial* of the *Church*, which are these: *For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam all Die, even so in Christ shall all be made Alive.* BUT EVERY MAN IN HIS OWN ORDER. Now what is meant by *Every Man in his own Order*? I must Explain in Sense, and afterwards Refer my self to the Doctor's ——— That is, we shall answer such *Queries* as these by way of *Responses* of the same Nature, and from the very *Portion* of *Scripture*, before-mentioned (Chiefly from that *Answering*). As for Example; The first Man *Adam*, was made a *Living Soul*; The last *Adam*, was made a *Quickning Spirit*. I think we need no more than these very Words to Prove the End Proposed ——— If the first Man *Adam* was made a *Living Soul*; that is, to Live Eternally, and the Last *Adam* after, by his *Fall*, became as we are, a *Body of Clay* to Envi-

ron that *Soul*, it demonstrates it self———And I have my Argument, that as *Adam* the Second, tho' the same, became a *Quickning Spirit*; therefore we are to Distinguish between a *Living Soul* and a *Quickning Spirit*; the *Living* that lives *ad Infinitum*, is the same *Soul* that Returns to *GOD* that gave it, the *Quickning Spirit* is Undeniably that which is *Within* this our *Frail Body*——— So is Man properly said to have a *Good* and *Evil Genius*; a very *Good Soul*, or a very *Bad Spirit*; This, and a hundred Instances prove, That, as the *Living Soul* is, or may be immediately Translated to *GOD*: So the *Quickning Spirit* may stay in a *Third Place* until the *Resurrection* of *Souls*. It must be pretty Carping with our Reason, if, like Mr.——— you pretend to Object, *Do I question the Power of the Almighty in Joyning the Body at the Last Day*; be it Cut, Parted, or Broken, and the several Joyns bury'd separately in several Places? No indeed, God forbid: For the Almighty's *Fiat* at the *First Day*, did *More* than this; and at the *Last*, can do much *More*: But it is very Demonstrable to me, that the *Quickning Spirit* and *Soul* are one; As in *Bashfulness* we *Blush*, nay even *Sweat* for Uncommon Actions. In Gallantry and Honour, the *Soul* curbs the *Flesh*, and all the bright *Imitations* of the *Deity* that appear in *Man*, in *Patience*, *Long-Suffering*; and in *Meekness*, in *Courage*, in *Humility*, in *Conduct*, in *Happy*, yet *Obstinate Virtue*, are Arguments, That the *Soul* is Regent, and shall ever Live; But the best the *Body* can perform, is to Mutter out when guided by the *Spirit*. As the Poet has it,

———*Nurs'd*

— — Nurs'd me up in Blood,
And taught me to be Obstinately Good.

Again, to shew you, my Friend, that, as the *Body* would shrink from the Guilt of the *Soul*: So to prove that the *Quickning Spirit* is what remains of the *Body*, and what we Erroneously call *Conscience*, which is no more than the Check of our *Living Soul* to our *Quickning Spirit*. Thus we have Attendant, a *Good* and a *Guardian Angel*; A *Male Genius* to Tempt us to *Evil Actions*: And when the holy *Living Soul* gives that happy Check to our *Quickning Spirit*. Thus we have Attendant, a *Good Body of Spirit* (as was said before) Assuming the *Adam Heavenly*, as he was first made; and without it, we can never expect to be Translated, no, not in the very *Quickning Spirit*, much more as he in the *Living Soul* walked and talked with *GOD*. From the opposite Absurdities, and Clearing this, arises such Wilful Servants of the *Devil* as *Mr. Asgill*. Through mistake of this, *Dr. Coward* (wants Consideration too) and shamefully uses a *Perhaps*! By the Distinction of *Soul* and *Spirit*, you see no more is meant, than as the two fold Comparison made by *St. Paul*; *Adam was made a Living Soul*. In very plain Terms, until he Transgress'd; Ergo, he was a *Quickning Spirit* after his Fall: The Form of his *Body*, was no doubt, of Brighter and Purer Matter, than our *Orders* are, his *Guilt* having Changed his former Condition; it seems very Easy to me, I conjecture right: And take the *Scripture* in the most *Genuine Sense*, when I say he was (then) when a *Quickning Spirit*, the same that we are,
and

and in his own Order: I take that to be the *Quickning Spirit* which shall be Judged; For there is one *Glory of the Sun*, and another *Glory of the Moon*, says the same *Scripture*: and another *Glory of the Stars*; for as one *Star* differeth from another in *Glory*, Why not? One *Soul* differ from Another so far, as that the *Living Soul*, when it is so *Translated* (not the *Fleshly corrupted Body*) but that which it is when become that *Pure and Undeified Soul* that *Adam* first was; and this is left in our *Power* still to be: and it is the *Quickning Spirit* that must appear, and give an *Account* of its *Evil*, before it becomes a *Living Soul*. For *St. Paul*, *Acts* 13. *Ver.* 35. Speaking of our *Saviour's Resurrection*; says of *God*, And as concerning that he *Raised him up from the Dead*, now no more to return to *Corruption*, &c. In 36, and 37th Verses, yet more plainly demonstrated. For *David*, after he had served his own *Generation* by the *Will of God*, fell on *Sleep*, and was laid unto his *Fathers*, and saw *Corruption*. But he whom *God* raised again, saw no *Corruption*. So those whom *God* raises, are not to see *Corruption*. But enough of this till hereafter.

Secondly then, if it shall be prov'd that *God* Himself has *Revealed* it to *Mau* in *Sacred Writ*, How vain is it, and absurd to *Oppose* the *Holy Spirit*?

To *Expound* then still from the same *Text*; The last *Enemy* that shall be *Destroyed* is *Death*: And since the last *Enemy* that shall be so *Destroyed*, as that in the *Sting* we suffer thro' *Adam*, so the second *Adam* shall obtain the *Victory*. If my *Spirit* quickens me right, I am *Happy*; but if I sloathfully *Neglect* my own *Salvation*, so as to become a *Living Soul*, That is my *Fault*. I have
Help

Help in my Power, *Good and Evil* are laid before me; and to pretend that I, or any Body else, in this *Corruptible Body* shall be Translated to an *Incorruption*; and tho' the *Mortal* shall be Blest with *Immortality*, the *Spirit* must be Refin'd and Quickened by its own Justification; or I am much afraid, as the *Tree* falls, so it may be said to lie. But that *God Himself* has Revealed it to *Man*, is the next thing to prove. So also in the same Lesson, is the *Resurrection* of the *Dead*; *It is sown in Dishonour, it is raised in Glory, &c.* Is any thing more Edifying than this Doctrine to the *Quickning* of the *Spirit*? Is any Demonstration in all the Tropes and Figures of the Schools more, than that the *Resurrection* of the *Dead* being *Sown in Corruption*, that is the *Body* without the *Quickning Spirit* is *Sown in Weakness*; but *Raised in Power*; Is any thing (as I say) more plain, than the following words, to Confute as many *Asgilites* and *Cowards*, as there are *Atoms* in an *Island*.

Viz. *There is a Natural Body, and there is a Spiritual Body*; then you'll say out of the same place, *Howbeit, that was not first which was Spiritual; but that which is Natural, and afterwards that which is Spiritual?*

For if it be *sown to Dishonour* (in the *Grave*, we have this to our *Comfort*) that it is *Raised in Glory*: *The second Man is the Lord from Heaven. As is the Earthy, such are they that are Earthy; And as is the Heavenly, such are they also that are Heavenly: And as we have born the Image of the Earthy, we shall also bear the Image of the Heavenly.* Now this I say Brethren, that *Flesh and Blood* cannot inherit the *Kingdom of God*, neither doth *Corruption* inherit *Incorruption*. And in *Psal. 88. Ver. 10.* *Dost thou*

thou shew Wonders among the Dead: Or shall the Dead rise up again and Praise thee? And ver. 11. Shall thy Loving Kindness be shew'd in the Grave: Or thy Faithfulness in Destruction? What can Argue the Improvement of the Soul, like the Destruction of the Body? And we shall all be Changed in the Twinkling of an Eye. WHAT CAN THAT MEAN? Or how shall it be more Briefly Express, than that our Quickning Spirit in a Moment shall become that Living Soul. And again; the Dead shall be raised Incorruptible, it therefore appears, That the Quickning Spirit, so often made mention of, is, that Incorruptible Body which shews the Soul so Quickned, is the Body in all its Effects, Unanswerably so; Or the Light of Nature, Philosophy, Reason, Religion, Morality, and our Belief it self, must be Eclipsed without this. As Mr. Winterton says: WHO CAN THINK OF ETERNITY? And as St. Paul in his Epistle to the Romans, Chap. 7. ver. 24, and 25. O wretched Man that I am, Who shall deliver me from this Body of Death? I thank God through Jesus Christ our Lord. So then, with the Mind, I myself serve the Law of God; but with the Flesh the Law of Sin. Now the words, with the Mind, is the same that is signify'd by the Soul or Spirit; therefore, as no Immortality can be had on this Side the Grave, the Promise is both the Comfort and Consolation. Is any thing more usually express, than to say; The Body you may Hurt, but the Soul ye cannot? Then, O Death, where is thy Sting, that we have occasion to fear the Time; and, O grave, where is thy Victory, since we can Triumph over thee in the Spirit.

Third'y,

Thirdly, Then, if we have not yet given an Entire Satisfaction in this Matter, enough to set aside Cavil or Scope for Argument, we will; For what makes most for this Common Receiv'd Opinion: is these *Two Things*, What shall it be thought a thing Incredible that God can Raise the Dead? This is one; and well may Men of Vulgar Education Rush into the Error, when so sacred a Poet as *Cowley*, runs into a sort of silent Damnation.

*I shall like Beast or Common People die,
Unless Fame write my Elegy—*

The other Staggering Point is, as we may say, Did the *Apostle* who was Bless'd for Believing when he *saw* and *felt*, did he mistake? Was it not *Flesh* and *Blood*, when he Consulted the *Ascending Saviour*? Verily and Indeed, his might be so. But as to our Hardness of Heart, and the Despair we fall in, if we once Doubt of our Almighty's Power to Raise the *Dead*. The *Dead* in *Spirit* is one thing, and the *Dead* in our *Consumed Flesh* is another; *And those that became the first Fruits of them that Slept*. This I take to be the *Mysterical Body*. The *Dead* in *Spirit* may Bury the *Dead* in the *Flesh*: And to have a *Dead Sense* of Things, and not to be Numbred among those who were *Quickned* in this Life, and became *Living Souls* to our Knowledge, as Certain as we can Conclude any thing, *Martyrs*, *Confessors*, *Saints*, and *Servants* of *Almighty God*. Not to be such as these, is to be *Dead* indeed. And rather would I not be, than to be without the sure and certain Hope of a Joyful Resurrection after this Life.

Therefore

Therefore that we may no longer be like the *Swine* that Eat the *Fruit*, and never look up to the *Tree*, let us Consider how Impious and Affronting it is to Vex the *Holy Spirit* of God, by Suggesting and Imposing other Things than what is mentioned in *Holy Writ*; For in *Luke 16. ver. 31.* *And he saith unto them; If they hear not Moses and the Prophets, neither will they be Perswaded; tho' One Rise from the Dead.* And again in *Chap. 21. Ver. 28.* *And when these things begin to come to pass, Then look up, and lift up your Hands, for your Redemption draweth nigh.*

These Scriptures furnish us with Compleat Matter enough to weigh the Consequence asserted. Why should any Body indeed, *think it a thing Incredible that God should raise the Dead?* Nothing confirms me more than his own Resurrection, and that of *Lazarus*, or the *Dead* raised in the *Gospel*. We might indeed rise in this *Body*, Restored, no doubt of it; tho' my *Hand* were left in the *Streights* of *Gibraltar*, the *Best* of my *Blood* in *Flanders*, a *Leg* in *Portugal*, and I were to Die in *England*, or my *Limbs* lopt off in other Places; there is still a Probability of the thing. I grant beyond all Dispute, were it not so very plainly prov'd, that the *Soul* is the *Body*; or as was said: *Thomas* was indeed Happy that he *Saw*, and *Believed* his Feeling, but *Blessed* are they who have *Believed*, and not *Seen*.

Here is no *Credo quod Habes*, but an Undeniable Proof of our Saviour's Being in the *Fleshy Body*. What then? Shall we Presume to be like him!

him! The very *Jews*, you see, were forc'd to give the Soldiers Money, to say his Body was Stole away by Night; And if the most Astonishing Miracle of his Resurrection has not been fully perfected; and that other Soldiers who guarded the Grave had not been Living to Testify the Verity of it, the Gospel had been Questionable to this Day.

But again, It is Aspiring too High for us to be as God, as Mr. *Asgill* will have it. Tho' the Royal *Psalmist* speaking to the Princes of the People, says: *I have said ye are all Gods: but ye shall Die like Men*, which Implies, that in the Casual Man we shall verily Die, and even He thought it a *Hardship* almost, that God should suffer his *Holy One* to see *Corruption*; yet he Slept with his *Fathers* in the *Flesh*, and no question but was as well translated to God by his *Quickning Spirit*, and became a *Living Soul*: The first *Adam*, to Live (as he might without Transgression) have done to all Eternity. In St. *Matthew's Gospel*, Chap. 22. Ver. 32. you have these Words. *I am, the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the Dead, but of the Living.* They well might be Astonish'd at his Doctrine; but this should shew any thing but a Perverse Generation, That as he is not the God of the Dead, but of the Living, it must be the *Body of Life* that shall either be Called, or Arise at the Last Trumpet. **THIS IS MY REAL BELIEF.** But then, say you, How go you through your *Credo in Unum Deum*? And when you come to those Words, *And I expect the Resurrection of the Dead*? I say, as they say:

I do Verily and Indeed expect the *Resurrection* of the *Dead*; That, that *Spirit* which seemed to Die in our *Bodies*, and was the *Same* that *Quickned* the *Body* of *Adam* as *Man* Earthly, which must be allowed a *Resting Place*; I say, that very *Quickning Spirit* shall form the *Body* it *Inhabited*, and Answer for the Things done in the *Life*. My *Soul* and *Reason* informs me This, and all that I know of *Moral* too. Again, what the *LORD GOD* might Operate in the Case of *St. Thomas*, is One thing, as to the *Flesh* and *Blood*: Or the Sacred Belief of the *Apostle*, and His making Himself known to them in *Breaking of Bread*. In *St. Luke*, Chap. 24. Ver. 30, and 31, though he was *GOD* and *MAN*; yet the Express Words prove Themselves, he was a *Living Soul*, beyond the *Quickning Spirit*, and the Substance they knew not: For Example; *And their Eyes were Opened, and they knew Him, and he Vanished out of their Sight*. If his *Body* Vanished, it is beyond a *Miracle*, and very Strange to me! We say a *Body* *Departs*, *Withdraws*, or *Removes*; but we acknowledge Nothing to Vanish, save a *Spirit*; and all the Difference between his *Living Soul*, and what ours may be, is the *Incomprehensible Part*, of his being joyned to *God*. Man, you see, is so weak in his Belief and Sight of the very Things he thinks he Sees; That tho' our *Saviour* Himself (as *God* before to *Abraham*) Assumed again the Form of a Man, He was Known to them: So weak was their Perception; yet no sooner he pleases to Assume His Divinity, but weak Man, who even thought himself Arrived to a full Perfection

fection of Sight; that Digit, that less than a Minute, that Twinkling in the very Crisis of his Time, he Lost him again, to Fulfil *Adam's* Transgression, for he Himself to be Glorify'd, as by His own Solid Appointment; then and There they Lost Him. *St. Paul* was so Certain of this, that he too at *Damascus*, saw Him: And 14 Years after (in the 2 Epistle to the *Corinthians*, Ver. 2.) this, he Contradicts, and as an Argument of Stupidity and the Defect of Sight, he Doubts if ever he was in the *Flesh* or not. But here it is Plain again, in the Gospel of *St. Luke*, Chap. 24. Ver. 39. *Behold my Hands and my Feet, that it is I my Self: Handle me and see, for a Spirit hath not Flesh and Bones.* I say, all this the Lord could do, and found by their being Terrify'd and Affrighted, He that from the Beginning formed every thing: could Easily to perfect the Work began, Transform himself.

Yet this does not say we shall be so, nor any *Scripture*: But that our Vile Bodies shall be Changed; and it's unreasonable to Believe that, tho' it were even to Condemnation; yet our Change must better us. When our Saviour was Enttring on the Operation of his Miracle on *Lazarus*; and tho' he told them, he was Glad for their sakes that he was not there; for he Espy'd their Weakness, Even then in *St. John's* Gospel, Chap. 11. Ver. 16. *Then said Thomas which is call'd Didymus unto his Fellow Disciples; Let us go, that we may Die with Him.* So positive was he in his own Sight and Hardness of Heart; and a Stupidity of Belief. And in Ver.

23. *Jesus said unto Her, thy Brother shall rise again; Martha (in the following Verse) saith unto Him: I know that he shall Rise again in the Resurrection at the Last Day; yet for all this, Mary went to the Grave Weeping. And in Verse 37. After Mary's Humility, Some of them said, Could not this Man which opened the Eyes of the Blind, have caused that even this Man should not have Died? Jesus therefore, to Propagate the Doctrine of the Resurrection, Proceeds to the In-fire Miracle: and Groaning, and Taking Pains in the Spirit, till Verse 42. Then comes the Assurance and Simile of the Resurrection. And I know that thou Heardest me always, But because of the People which stand by, I said it, that they may Believe that thou hast sent me; And in the 43. Verse. And when he had thus spoken, he cry'd with a Loud Voice, LAZARUS, COME FORTH. Ver. 44. And he that was Dead came forth. Now if this was done in the Flesh, to prove the Hardness of their Unbelief; yet no more were ever Raised so (except Jairus his Daughter, Mark 5. 41. Or the Young Man in the 7th Chap. of St. Luke, Ver. 14. The Widow's Son, and how he Died, I know not; and the Maid, Jairus's Daughter, mentioned in the next Chapter, is no more than the same thing; only, that there in Ver. 55. And her Spirit came again.) And the Apostle St. Peter did the same in Chap. 9. of the Acts, Ver. 40. And he again (Lazarus) by the Quickning Sympathy in the Power of Spirits, as they were thus Raised, and never otherwise. We do not hear of his Death again: And he seems to be that Translated Living Soul, that was to Die no more: For*
in

in the forementioned Gospel, the *Jews* observed how *Jesus* Loved him. But to go back to *Verse* 3. Therefore his Sister sent unto him, saying; *Lord, behold! He, whom thou Lovest, is Sick.* And Men can (as Death is Natural, and Certain) Die but Once, which makes me almost Believe, That the *Disciple* that *JESUS* said these Words by: *If I will that he Tarry till I come, What is that to thee?* was *Lazarus*, who could go through the *Sting* of Death no more, one cannot be certain; but it is very likely. And they who fancy *St. John* the Divine to be the *Beloved Disciple*, have no more Authority for their Belief than I, for my Proposition. The third Time that he shewed himself, being so fully known in *Chap. 21.* of *St. John's Gospel*, and *Ver. 14.* I shall say no more of it, only what I offer, seem's there to be Verify'd; for *Jesus*, by the Gospel, is said not to Determine that the *Beloved Disciple* should not Die; nor is it Explain'd he shall: So that he may be *Lazarus* in his *Living Soul*, after being *Quickened* by the *Spirit* of the *Living God*; and in a *Regenerate State*, with his then *New Spirit*.

Thirdly, and Lastly, It is Certainly necessary to Conclude with this: That the several *Disquiets* that arise from Unhappy Arguments, are Destructive to *Morality*, and the *Peace* of all *Christians*.

First then, as to the *Disquiets* that arise from Unhappy Arguments; and

Second-

Secondly, That they are Destructive to *Morality* and the *Peace of Christians*,

I shall very Briefly set forth, how Destructive the Former is to Endanger the Everlasting Happiness, and then close with the Latter, *Viz.*

What can Stagger and Amuse an Indifferent Believer, or a Scantling in Education, more than such Secondary Principles to *Hobbs* and the *Devil*, as such Empty and Airy Notions, as *Mr. Apgill's* or *Dr. Coward's*? The *Rehearser* Plays with this Matter, as the *Indians* do with the *Devil*, through a Sort of Fear the *Observer* will say — — — *Apgill* would seem to me to have more Respect to a New Suit of Cloaths, than his own or any Man's Soul; And to be Translated his Way, is Abusing the Letter of the *Scripture*: His Rumbling of it over, is like Hearing the *Devil* Pray. *Dr. Coward* has more of the *Athenian Atheist*, and Expresses doubtfully what he knows is Opposite.

And effectually so, to his perpetual Shame; But it is neither the One or the Other, or any *Deist* that would Impose New Doctrines, that has yet so much Influence on Mankind in General, as the Presumptuous Disputant.

They are the *Moth*, *Corruption*, and *Decay* of *Christian Piety*; such ways are Wit Unhappily Expended, and the Giver of all Good Gifts, abused.

There was at the *Duke of Buckingham's* Table, a Chaplain Attendant, a Sober, Good Man, who my Lord *Rochester* (*Wilmot* the Witty) always

always play'd upon; And on a Day, while he was Repeating the Grace—— My Lord burst's into a Laughter; the whole Company presently upon the Close of the Grace, Desire to know the Jest; Why, says my Lord, I always Observe the *Chaplain* and the *Goose* are of a Rank. The Dr. who had been silent all this while (draws out this for an Answer) says he, *I never did see it before; but whenever I see a Goose, I shall be Oblig'd to think of your Lordship.* So much by way of Whet. His Lordship's way of Reflecting upon Things Divine, came to as much as the *Jest* on the *Chaplain*. Nothing can be more Destructive than a Custom in this Sort of Sin. The Language of the *Scripture* being well wound up, and in such *Soul-Comforting* Words, that it actually Debases a Man's self, to add or diminish Things Sacred want no Touch-stone; and without you Weigh them rightly in your Closet, the way of Mis-Construction shall Shock a very good Foundation. Indeed if you are a Master of the Policy proper to be us'd in Divinity, your Charity and Manners will Direct you Better, than to believe the Contrivance is no more than to Gull the Souls of Men, until the Body be Asleep. Even there you Habitually Confirm in your self a Looseness, and by a Negligence in your Conduct, will Easily Betray your Foundation to Others, and give the Unthinking World Cause to Mistrust your Morals. If you are Arriv'd to a Super-Eminent Rank, there you are Envy'd: And not that alone, but then if you make a Slip, all is taken for Real Doctrine coming from you, and

and that is Harsh; For by the Barter of Sound Reason, you Voluntary are as Orthodox an Instrument of the Devil's, if one may say so, as another appears Bright and Divine; This every day's Experience shews. If you have Wit, and are a Master of it, believe me, 'tis ill Spent in Divinity: For the *Fishers of Souls* had hardly Common *Eloquence*, except St. Paul, And he by his Education at the Feet of *Gamaliel*, proved that he came Proficient. The rest must be allowed, notwithstanding what has been said, to be the most Pure and Entertaining Language in the World. But if we once Enter into Disputes, we take a Chance for Disturbing our own Faith, by faint Impressions from others; and at the Best Debauch your Prime Christian Virtue, which I take to be MORALITY: For as that can never carry us to Heaven only; So in our Way we can acquire no better Assistant than it.

Secondly then; since it must be Allowed to be Destructive to *Body* and *Soul*, without Considerations to gain a Due Sense of the very Salvation. We must take Care, or the Slip will be past Recovery; it Disturbs the Peace of *Christians* to Grieve in *Spirit* for these Mis-carriages: And those that weigh the Want of *Morality* in your *Allay*, will perceive you stand in Need of Heaps of *Divinity*; without it, you will find the *Soul* Ruffled in its Union with the *Body*. And as we cannot Compleat the Work intended for us (as every One has one) Let us Endeavour rightly to Distinguish in a Curious Search of the *Scriptures*, to Read, Mark, Learn, and

and Inwardly Digest, before we Discuss on them.

Many are Called, but Few Chosen, and who has the *Seal of Salvation* will quickly appear.

But now again, My Dear *Artasia*, before we close this Matter, I wish it were of force enough to Instruct, for you I write (and have no Self-Opinion, God is my Judge) in these Latter Days. As Time draws to a Period, upstart Heresies and Base Opinions (having a Form of Godliness) arise. I must beg my Friend's Patience a little, and something by way of Quære out of that Excellent 15th Chapter of St. Paul to the *Corinthians*; where the *Question* and *Answer* to the Matter in hand, are very Elegantly set forth.

For Instance: But some Man will say, *How are the Dead raised up? And with what Body do they come?*

Thou Fool, that which thou Sowest is not Quickened, except it Die.

And if that which thou Sowest is not quickened except it die; What can be more Appropo to our Purpose than this? But yet again in *Verse 37*.

And that which thou Sowest, thou sowest not that Body that shall be.

It's plain, nothing Mankind can say, will ground this Principle Firmer to Salvation, than those very Words. Were my Advice to be taken, you should Consult this Chapter often; and that very Part omitted, as well as the rest in *Verse 52*. The words are not only the Opinion of the *Apostle*, but the Express Direction of the *Holy Ghost*, they Explain the

Change of that *Body*, that the *Soul* must become.

For the Trumpet shall Sound, and the Dead shall be Raised Incorruptible. And we shall be Changed.

I will start no Doubts, far be it from me; nor will I be fond of any Opinion: But if this *Corruptible* must put on *Incorruption*, and this *Mortal*, *Immortality*. I can find no other Method in *Scripture* for Perfecting the Change, than what is Express'd. For what is Sown in *Corruption* in the *Grave* is not *Quickned*: That is, Let us be never so Perfect here, *Except it die*, that seems to me to Imply, except it pass through the *Grave*; and what is the *Grave* of the *Soul*, but this *Body*: And when it is so Passed, then it is *Quickned*.

By what has been said, we are to Desire of God to Improve our *Talent* by the *Light* of *Scripture*. So may we do every day, if it be his Holy Will to Reveal the *Nicety* of *Scripture*, or see it done in a Better Manner than this. I have wrote it with Candour and Humility, free from any manner of Presumption. I think the *Resurrection* of the *Body*, as it is laid down, is a Surprizing Thought; and though it is, Nothing is more Readily Clear'd than this Point; And if any Man shall vainly say, we have Nothing to do therewith;

Let him look in *Chap. 2. of St. Paul's second Epistle to the Corinthians, Verse 17.* He shall see we have Equally with any Divine whatever.

For if we are not of them — We are of those who Sincerely Consult the *Scripture*; and if

if any Fault remains in Either of Us, it will easily appear, Those, who too oft lay Hands suddenly on your Bookish Scholar rather, than such who have a *Real Call* from God to the *Ministry*; the Words of the Concluding Text are these :

For we are not as many, which Corrupt the Word of God; but as of Sincerity, but as of God, in the Sight of God, Speak we in Christ.

F I N I S.

POST-SCRIPT.

THere are some things Pertinent to the Matter in Hand, which I thought to have Reserv'd, *at least the Explanation of them*, until I had proceeded to a Second Part; But the Use of the Whole being intended for Regular Instruction to one Sort of People, who are not very Nice in Address. I hope it won't be amiss to say there is less Description of the *Moral Law* than I design'd, and the Reason proceeds from a *Regle* of my own, whereby I stinted my self to keep to these Bounds. The first Part, as it is to Describe the *Resurre-*
ction

tion of the *Soul*, and how far that *Soul* is
 to become the *Body* which must be Judged.
 In the Second, a Moral Description of Rules
 proper for us to Use, in order to attain to
 what must qualify us for such a Work.
 The third, to have deduced from those
 Heads, a fit Application both for Texts of
Scripture, and the *Opinions* of the *Primitive*
People. This is, and was my Design; but
 before I can trust the Errors of my Pen too
 far, I must see how the Ingenious Part of
 Mankind Relish it; the Substance pro-
 posed is wholly Independent of any other,
 yet there is something Prompts me to be-
 lieve a little Prejudice on the one hand, and
 a Pre-conceiv'd Opinion on the other, will
 cause a little Struggle in the Breasts of
 some very good Men, before a Belief of
 this Nature can be Easily Settled. Some
 are of *Paul*, others are of *Apollo*; Some
 are Indifferent even in *Reformation*, and
 Church Errors must be Church Establish-
 ments; Because we have heard with our
 Ears, and our Fathers have told us so; *For*
the better Improvement of such things
 as are contained in this first Part, I hold it
 Necessary that every Person will compare
 it with any thing *Antient* or *Modern*; and
 tho' the Style in Simple Purity is somewhat
 Mean, and therefore Men may at first Pro-
 spect, be apt to Conclude things, which
 are

are so Necessary to be acquired for our own Peace, are yet in themselves draughted from something of the same Nature which has been before. I shall not protest much; but if I am to be believ'd, I really am so Fully Confirm'd in the Belief, That nothing but the Earnest and Hearty Desire I have (in Charity) for the Good of Mankind in General, Prompted me to Write 'em; nay and I have carry'd it so far in Measure to a Jest with my Self, that now for almost 3 Months after a Resolve of Publishing it, I have, tho' often Solicited to it by many of my Friends, stood like a Child going to Try the Water, before I durst Plunge into the World. To float I fear not, and to Swim will never Concern me; so that a Hearty Acceptation of this will Encourage me to produe the other *Two Parts*. I am the Last and Least of this Generation, in my own Opinion; therefore can never perswade my Self to Alter or Innovate: So that Rough as it is, it runs, and you have it. The *English* is none of the Best, nor will the Subject appear very Entertaining, until a Man has Read it twice, and Contemplated within Himself, how far it is Suitable with Reason. For tho' all the Divines in the World were to Protest to me, that *Morality* cannot carry a Man to Heaven without *Divinity*; I shall al-

ways

ways Readily Embarque on those Terms, which (as I would have an Ally of *Morality* to my *Divinity*) should be such as shall best Consist with *Human Reason*; And then I am past being Doubtful with my Self, that we can (any of us) be so weak in our *Implicite Faith*, as to Doubt any longer of the Verity of the *Soul's* becoming that *Body* which shall be Judged. And as Mr. *Higgins* very well observes in his *Dialogue* with my L. A. B. of C———y, That the *Rosycrucian* Madmen may run our Thoughts into Amusements, by taking Pains to Prove, That *Immortality*, even of the *Body* ought to have been the Consequence of God's Reconciliation to Man, thro' Christ; and since every one sees it is not so, they leave us (which is a very Impertinent Thought) to Conclude, whether the First or Second *Covenant* be true. This is, in the deepest Sense of *Atheism* and *Impiety*, to Arraign the Justice of God, and Strike into Dispond, Shock the Fabrick of our Reason, and Tear up the Roots of the most Firm Christianity. It is time, My Brethren, to account our selves Happy, that we Live in the same Generation with these Monsters; and since they Audaciously quote Scripture, and Pervert the Sense to a very wretched Meaning, We are Certainly in some measure, Bless'd with

with an Opportunity to Censure and Answer such Desperado's, from Potions of very near the same Scripture. We could have been Satisfy'd with the Translation of the *Body* into that *Soul*, which I say it shall become. But when Men come to be Wise as God, and Compare with Him! To ask whether His Covenants be true; or whether He has Reserved something that is Mysterious to Himself, it is all that is left Us to set aside, and shun the Shelf of Immediate Argument with them. For otherwise, it is Equally Dangerous to be Concern'd, and Compare Line for Line with them, as the Consequence would be to Repeat *Schism* by Heart, until a Man reduced the Cursed Rules to Practice.

*All we know, 'till they've Recanted,
Is, they must Remain Devils Painted.*

F I N I S.
O J U 65

of an Opponent to God, and in
the same manner, that I should
not be near the same Justice, We could
not have said, it with the Justice
of the God, and which I say is
the same. For when I am come to be
with God, and compare with Him,
I am not like the Covenant, but that
of the Covenant, He has received something
of the Covenant, it is all that
is left to be said, and then the Spirit
of the Covenant, it is a very different thing. For
of the Covenant, it is a very different thing to be
of the Covenant, and compare with Him for the
Covenant, as the Covenant, it could be
to the Covenant, by Him, until a Man
is not like the Covenant, it is a very different thing.

It is not known, till they are known,
it is not known, till they are known.

2